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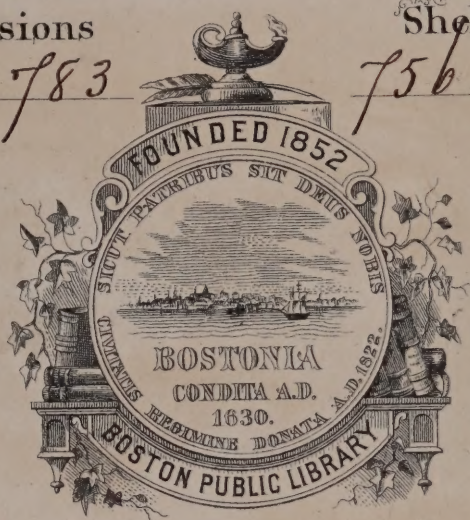
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AN

# ADDRESS

DELIVERED BEFORE

**CONSTELLATION LODGE,**

**AND THE ASSOCIATE LODGES,**

ASSEMBLED AT DEDHAM, MASS.

TO CELEBRATE THE NATIVITY OF ST. JOHN THE BAPTIST,

JUNE 2 1829.

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BY NAHUM CAPEN.

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Thence on they pass, where meeting frequent shapes  
Of good and evil, cunning phantoms apt  
To fire or freeze the breast, with them they join  
In dangerous parley; listening oft, and oft,  
Gazing with reckless passion, while its garb  
The spectre heightens, and its pompous tale  
Repeats with some new circumstance to suit  
That early tincture of the hearers soul.—AKENSIDE.

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BOSTON:

MARSH & CAPEN, 362 WASHINGTON-STREET.

WAITT AND DOW, PRINTERS.

1829.



BROTHER CAPEN,

In compliance with a vote of 'Constellation Lodge,' we present you with their thanks for your truly masonic and appropriate Address delivered this day, and request a copy for the press.

ABIJAH DRAPER,  
ISAAC WHITING, } *Committee.*  
JEREMIAH MYERS, }

*Constellation Lodge, Dedham, }*  
*June 24th, A. L. 5829. }*

BRETHREN,

Actuated by the same sense of duty which induced me to deliver the Address, I consent to its publication.

Be pleased to accept for your Lodge, my acknowledgements for their polite communications to me, and the assurance of my regard and respect.

NAHUM CAPEN.

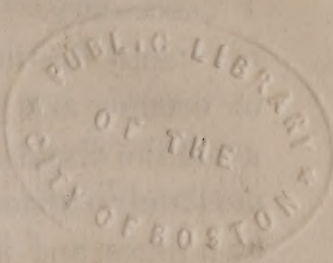
Messrs Abijah Draper, }  
Isaac Whiting, } *Committee.*  
Jeremiah Myers, }

*Boston, July 7th, 1829.*

*B. H.*

*428.783*

*Mar. 23. 1889*



## ADDRESS.

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Sensible of the responsibility of the station in which I am placed, I cannot but feel a great degree of diffidence in supplying the place which was assigned to my very worthy friend and brother.\* His experience, as a man, his knowledge as a mason, and the vigorous and active mind with which he is blessed—all pre-eminently qualify him for a more able and interesting performance of this duty, than you can reasonably expect from one who is young and unaccustomed to the sphere of a public speaker.

It might perhaps be considered presumption in me, and justly so, to attempt any further amplification of the subject before us, so far as the character of the Institution, one of whose festivals we this day honor, is involved; since it has already been the province of one, far better qualified, to illustrate the principles, and legitimate objects of the order of

\* Samuel H. Jenks, Esq. was first appointed to deliver the address, but was prevented by business out of the state.

Freemasonry. But the hallowed office which it is the happy destiny of my revered and eloquent brother to occupy and to adorn, has naturally led him to avoid the discussion of some congenial topics, more immediately connected with the secular history of our own times, and with the political or local events which are daily developing themselves around us.

In the fulfilment, therefore, of the peculiar duty assigned to me, the remarks now to be offered will chiefly relate to those considerations which affect the existing prejudices against freemasons and their influence upon the future prosperity of the community. When selfish and ambitious motives actuated the sovereign rulers of our mother country ; when laws were enacted with special reference to the advantage and advancement of privileged nobility and to the wicked oppression of the people ; when the consciences of men were chained and denied the influence, properly belonging to their admonitions—our pious forefathers bade an everlasting farewell to their native soil and connexions, and sought a land where they could freely pursue a life of unmolested duty and devotion, agreeably to the dictates of their own sense of their relation to God and to man.

Heaven directed them to the shores of America, and the rock of Plymouth first felt the footsteps of the oppressed Pilgrims. They passed through dangers and troubles—multiplied and flourished. The wild savage haunt yielded to the sharpened axe, and the rude wigwams, to neat and domestic villages.

Where roved the hunter's game, sprang up fruitful vegetation; and where the Indian war whoop was sung and danced, arose school houses and academies. Religion was promulgated, education and free principles advanced, and the happiness of all equally considered and contended for.

But the spirit which drove them from their homes, followed them to their retreat. Assuming an authority to which it could have, in justice, no claim, it prescribed laws, highly destructive to the interest of those on whom they were designed to operate. With christian patience and perseverance, the suffering subjects of the crown, distant from the power which curbed them, remonstrated, and, by every persuasion that either reason or piety could suggest, exhibited the miseries to which they were subjected and the causes that had produced them. But the rights of men were not then to be sustained by justice, much less, by argument. What was said by the government, must be enforced by its powers, just or unjust.

Still retaining those principles, for which they had sacrificed so much, the patriots of the new world awoke from their state of depression, and wading through blood, struck and paralyzed the potent arm of the foe, and procured an acknowledged independence of all foreign power or aid. Then commenced the happy era of this country. Full of wise and virtuous determination; blessed with men whose minds were lowly great, and whose whole aim

was the prosperity of their country ; the people commenced anew their national career under the most favorable auspices.

Investing power where abuse of its privileges could not pass with impunity, and providing laws that would correct the evils incident to human nature, and secure the equal distribution of justice—the people of the country had flattering evidences that they would realize every reasonable and patriotic hope. Emulated by private considerations of individual competency, domestic enjoyment, and national pride, habits of industry and prudence were cultivated and established ; social intercourse promoted, and public good sought out and maintained.

Religion, freed from the shackles of bigotry and superstition, compulsory power and persecution, was left free to exercise its salutary influences for the advancement of virtue and the suppression of vice. Education, divested of its encumbrances and made, of right, the privilege of all, liberalized and expanded the soul and fitted the mind for that intelligent and noble station, which the God of nature originally designed it should fill. Favored and sustained by such principles and springs of action as these, the country grew and flourished. Cities sprang up and attained a growth with rapidity hardly credible, and successfully engaged in the great concerns of commerce. States increased and towns multiplied. The ennobling science of agriculture was pursued by the happy yeomanry of the land, and the sublime and ru-

ral scenes of nature received the refining aid of art. Where forests frowned in wild bareness, and the desolate wolf cry only was heard, verdant and flowery fields appeared, loaded with all the fruits and luxuries of nature, brought forward by the industry of man. Here the husband and father, pursuing the business to which he had voluntarily dedicated himself, looked to heaven with a cheerful confidence for its smiles upon his exertions, that he might be able, fully to provide for those dependent upon him. There, 'ran to and fro' in playful mood to school, the children of his love, directed by maternal prudence and filling the scene with sounds of innocent prattle, mirth and sport. The songs of the grove, and the bleating of the shepherds flocks, spoke an universal confidence in the peace and prosperity of the country and every scene wore an aspect of intelligence, improvement, and content.

Institutions of charity and benevolence, which before had existed under circumstances, restraining in their nature and less favorable to the avowed objects of their humane design, now found a soil, congenial to their character and calculated to give them deep root and rapid growth. The increase of means for doing good to our fellow men, strengthens our disposition to employ them; and where we find most honesty, religion, and morality, we find most happiness and the wisest provisions against the intrusion of evil and its consequences.

Where free inquiry is fully tolerated, and goodness of heart alone is a recommendatory passport in society, institutions, teaching the sacred duties of man, as inculcated in the holy scriptures, will flourish and prosper. It is impossible, in the natural constitution of things, that it should be otherwise. The mind, operated upon by motives of charity and benevolence, naturally seeks to sooth and console the afflicted and administer to the wants of the destitute.

In such times as those, my brethren, what was wanting to advance the Institution of which we are proud to acknowledge our membership? What state or what country, has ever seen or experienced a season so propitious for the good man to do the deeds of charity and spread the kind principles of philanthropy? Where no one looks with an evil eye to the happiness of his neighbor, but studies the means whereby he may best render him service. Where sin is branded with its proper infamy, and where virtue is protected and encouraged. History confirms the truth of the assertion, that in no country has the success of our institution been so eminently realized as in this, and that it makes advancement in every nation, in the same proportion, as they advance in religion and the freedom of opinion.

Happy then are we to be able to boast of advantages like these; advantages so nearly concerning the moral and domestic peace of society, the political interests and religious rights of our country. But hark! —what discordant strains are those borne upon the

southern breeze and echoed from the north, east, and west? What means that dismal cry, disturbing this general harmony of the nation, state, and village? In tones, from howling rage, to whining pity; from the screaming yells of superstition to the base growl of bigotry, we hear the wo-be-gone name of *Morgan—Morgan—Morgan!* uttered and re-uttered, echoed and re-echoed through the land. And who is Morgan? Alas! what words can the ingenuity of man seek out, meaning what this *name* conveys? Meaning, *not exactly what we would call a man, but a being, that once was, or perhaps is—‘a needy, hollow-eyed, sharp looking wretch; a living dead man, and with no face, as ’twere, out-facing us!’* A being, the texture of whose character breaks at every touch, and stands in eminent need of the mercy of God and the charity of man.

‘But he was murdered! murdered by the masons!’ This is a serious charge: a charge, made against an institution, dedicated to the care of the Allseeing eye of heaven! and, moved by the spirit of man, by the love of a brother and the precepts of christianity, it becomes my duty here to consider the charge with candor and plainness of speech.

The very extraordinary circumstances which have, within a few years disturbed a large portion of a neighboring state, and are even menacing the peace of our own, as well as other commonwealths, will afford matter of astonishment to succeeding generations, as they do of grief and horror to the enlightened and

humane of the present age. The history of the pretensions and sudden disappearance of the individual under consideration, has been too busily and widely circulated to make a recital of its particulars in this place, either desirable or necessary.

As might be expected, the incidents connected with his disappearance, gave rise to suspicions of various and contrary tendencies. Opinions were formed, at war with each other, and continually diverging from points of fact as disputation increased, until at length, the advocates of one side of the question, converting surmises into certainties, and drawing from unwarrantable premises the most dangerous deductions, have entered upon a systematic crusade against the masonic institution itself, with the bitterest determination to destroy it, root and branch, from the face of the earth. This is the origin of what is called 'the Morgan excitement,' and this the avowed design of those who have transformed a supposed regard for justice into an unhallowed spirit of exterminating vengeance.

That a man, named William Morgan, a member of some masonic society, may have been kidnapped, maltreated, and even murdered, by his associates, is all possible. That he may have voluntarily submitted to be removed into a temporary place of concealment, for purposes connected only with his own private affairs, or plans, is also not only possible, but more than probable; that he is still living and enjoying the fruits of one of the most extensive and deep

laid impositions ever practised upon an intelligent community, is what I cannot undertake to affirm, although, to me, in the gradual unfolding of future events, it would not afford matter of extraordinary astonishment. If the absentee, however, has been put to death by masons, as is alleged, and with a view to prevent an exposition of the secrets of the craft, why is not the odium of the deed confined to its fanatical perpetrators, who must have been actuated by an unaccountably diabolical thirst for blood, and misled by motives wholly unauthorised by any principle or doctrine of masonry, and at the same time so grossly ignorant, both of facts and consequences, as to require in those who believe in such murder, the utmost stretch of credulity and unrestrained influence of prejudice and passion! For it is notorious to the world, that the book professedly put forth by Morgan, is but a newly-vamped re-publication of an old English pamphlet, printed in the infancy of our forefathers, purporting to be a complete exposition of the whole masonic system, both as regarded theory and practice. Of the existence of such a work, and of the analogy between that and the proposed treatise of Morgan, the assassins, if any there were, it cannot be imagined were at all uninformed, however stupid we may suppose them in other respects.

What then in this view of the case, could sufficiently prompt them to the commission of an act so atrocious in itself, so perilous to themselves, and so likely

to prove disastrous to any cause to which they felt an attachment ?

Men, governed by that ardent love for an institution which, it would fain be made to appear, inspired the slayers of Morgan, do not ordinarily take such methods to manifest their affection. The footpad, in his own estimation, has an incitement in depriving his victim of life. The duellist, who seeks the destruction of an adversary, conceives himself to have suffered a sufficient provocation. The warrior, who marches to the field of battle, to deal wounds and death on the foe, fortifies his conscience with the persuasion that it is for his country, his children, the conservation of his altar, and his hearth. The bigot, as he piles high the fagot for the sacrifice, or wrenches asunder the writhing limbs of the agonized and expiring heretic, justifies himself with the consoling reflection that he is conferring obligations upon heaven itself ! but can we conceive for a moment, in this enlightened era, that such a degree of fanaticism should arise in the mind, not only, of one human being, but in that of several at once, as to induce them for an object so comparatively trifling, to violate their own vows, to set at defiance the laws of the land, to incur the hazard of becoming vagabonds in the earth, of expiating their guilt upon the scaffold, of abandoning all that is valuable in life, fortune, liberty, and reputation, and of entailing upon their families, unspeakable wretchedness, shame, and disgrace !

That the abduction of the person in question, is an occurrence profoundly to be deplored, no free mason surely will deny ; that it was attended by circumstances infamous in themselves, whether proceeding from the collusion of Morgan, or from the villainy of his kidnappers, we are also ready to grant. And should he have fallen a sacrifice to the misguided vehemence of a few fanatics, no body of citizens would more zealously aid in bringing the culprits to justice, than the society of freemasons.

To follow the progress of this excitement in detail, through the last two or three years, would be a task requiring scarcely a less period of time. At first it was regarded generally, with how much justice is best known to those who gathered its early fruits, as a mere device, for operating upon the credulity of those dupes, who chose to purchase, at the most extravagant and unheard of rates, pamphlets and other petty publications, not actually worth a groat. A host of desperate and unprincipled adventurers had conspired, it was fully believed, to retrieve their pecuniary embarrassments by the most iniquitous means. Curiosity, which is never in too deep a slumber, was awakened into the fiercest activity. The alarm, sounded in the western region of New York, was borne on the cold vapours of the lakes to the cities on the sea side ; from the river to the ends of the earth ; and was feebly echoed by a few discontented spirits, in various quarters.

The excitement was resolved on. Morgan's abduction and supposed murder furnished admirable groundwork upon which the grand battering rams against the fabric of masonry were to be planted. Presses were put in requisition, which discharged their vollies of newspapers, handbills, and circulars, with wonderful rapidity and adroitness, and the coffers, which whilom were exceedingly hungry, began to be filled with marvellous replenishment. Town, county, and state conventions were got up in rapid succession, and disappointed office seekers, and starving politicians rode upon the whirlwind, directing the baleful contagion. Time serving parasites, and canting hypocrites, hitherto sunk in hopeless obscurity, crawling forth from their concealment, flocked to the standard of anarchy and joined in the general uproar, which has since been echoed from the dungeon walls of the holy inquisition in Portugal and Spain, proclaiming 'Death to Freemasonry.'

The family fireside was invaded, wives were incited to protest against their husbands, children to disobey their fathers, and maids to discard the objects of their love. Respect for character was prostrated, social intercourse suspended or destroyed, and disruptions occasioned, that time itself may never heal. The halls of legislation were beset; petitions, and memorials, containing the foulest misrepresentations, expressed in menacing and inflammatory language, were poured in upon the astonished lawgivers, incessantly. The temples of justice were marked out for attack,

and in several instances, one even having occurred lately in our vicinity, the jury boxes have been subjected to the fiery ordeal of anti-masonry, and the name of every man discarded therefrom, who chanced to be tinctured with the original sin of freemasonry, being denounced as no longer entitled to the common rights and privileges which the constitution of our country guarantees to all men, living under its protection.

Not content, however, with disturbing and dividing the family circle—not satisfied with imbuing the business of legislation with the distracting poison of misrule—not even disposed to stay their sweeping career, after having confounded the objects of justice, and perverted the regular proceedings of judicial tribunals, the altar itself is finally assailed! Pastors, whose flocks had followed them for years with confidence and affection, are threatened expulsion unless they renounce the principles of, and all connexion with masonry! Some, even, with the sword of these miscreants hanging over their heads, have been driven to comply! they have looked with tearful eyes upon their helpless progeny, and, rather than see them starve, consented to the infamous alternative! Ay, I repeat it, an *infamous alternative*! Thanks to the eternal God! whose cause these sacred teachers *pretend* to espouse, their number is but small.

More fully impressed with their duty to God and man, more fixed in principle, and more just to themselves, there are those with whom these menaces

avail nothing. They resist the torrent, and spurn the presumptuous foam, which dashes with unavailing fury against the rock that towers above it. Though at the expense of home, the means of subsistence, and the comforts of life ; the tears of a bosom companion, the suffering cries of infants ; their determination, faithfully to serve their Lord and master, is unbending, unmoved.

Influenced by the example of their pastors, and by the bitterest recantations from abroad, others have, from an imaginary impulse of principle, violated their vows, and turned traitors to the institution they once joined, loved, and aided to sustain. Still smarting under the reproving lash of expulsion, another class, old in sin, and strangers to morality and religion, totally disregarding the laws of conscience and of heaven, rushes forward with the ghastly smiles of malicious intent, at the prospect of destruction and revenge. Though denounced as unworthy of any participation in a more righteous cause, they are hailed and received into the ranks of anarchy, with a convulsive laugh of joyful madness. Being steeled against the stings of conscience, and defying the power of heaven to stay their course, they lead the unrighteous band to action.

*With such leaders, what diabolical expedient will they not resort to ! With such leaders, under the frown of heaven, what can they effect !*

To be convinced of the weakness and malicious spirit of the anti-masonic party, we have only to

look into their publications. There, men professing an entire want, even of the alphabetical knowledge of masonry, learnedly descant upon the nature of its language, and the bad tendency of its secrets. Sage opinions are advanced by persons of no acknowledged merit, or judgement; and base insinuations are indulged in by others as destitute of *moral* principle.

Language of the most abusive and reviling character, is by them esteemed of the highest value; once put in type, it travels through the land and is forced into the remotest recesses of society. Whether it be *true* or *false*, *just* or *unjust*, is a question of no concern with them. Is it against the interest of the masonic institution? if so, their conscientious scruples are quieted; it is sanctioned, passed, and published.

That their cause is desperate, and blessed with but a single imperfect gleam of hope, may be inferred from the eagerness with which they devour, and the industry with which they circulate a letter, recently from the pen of a gentleman of respectable standing in New York.

That there should be a difference of opinion, upon the policy of any institution, is not strange, nor by any means a proper subject of wonder; indeed, our best experience teaches us to expect it. But because there happens to be one found, who, some fifteen or twenty years ago, was active in masonry, although imbibing none of its true spirit, who,

from natural frame of mind, is opposed to its forms and ceremonies, and *even advised his son not to enter its ranks*, and is of *opinion*, ‘that a man who would eschew all evil, should not be a freemason,’ are hundreds, nay, thousands, of men as high in character as he is, even higher; the wisest and the best of the earth, to bow in faint submission to the cold principles of constitutional indifference, and denounce the cultivation of the mild and softening principles of charity and benevolence! Reason would weep at the demand, and judgement, in mercy to the maddened brain of man, would stay the sentence, the presumptuous sin deserved.\*

The writer, unable to make any charges against the institution, but what had been *retailed and returned, and dealt out again*, adopts a very singular mode of reasoning, to answer his ends, by ifs and suppositions. Thus :

‘*If* masonry separates the members of the craft from their fellow citizens; *if* masons are led to believe that their duty toward each other is different from what it is to the members of the community not connected with them; *if* a mason is bound to shield another from the general operation of the laws, or *if* he be subjected to any penalties beyond those denounced by the legislature; *if* even a feeble minded man is made to believe that by becoming a ma-

\* *Perhaps* I should incur the charge of injustice, were I to impute any *political* motive to Mr C. for his singular conduct?—

son, he enlists in an isolated corps, the members of which may claim privileges through their brethren, and must perform duties which do not belong to other citizens; *if* masonry is arrogant and impious in her pretensions, and delusive in her promises; *if* she claims to be coeval with the world, and to be of divine origin, when in truth it is but of yesterday; *if* lodges may be converted into secret political clubs'— and *if*, why did he not say, at once, the masonic institution is a wicked one—'it cannot be a fit institution in our country, where no man, in the discharge of his duties to the community, should act from fear, favor, or affection.'

To avoid a monotony truly tedious, and being heartily ashamed of the frequent sound of *if*, he comes to *suppositions*.

'That we may be in no danger,' he continues, 'of violating the secrets of masonry, of having our judgements biased by the antiquity it claims, or by respect for the many great and good men whose names are on the lists of its votaries, let us for a moment put it out of view, and *suppose* that it were now proposed to establish a society, which with awful solemnities, and dreadful denunciations, should impose secrecy on its members; that they should separate themselves from the rest of mankind, and establish an intelligence by which they could, under any circumstances make themselves known to each other; that the duties of the members, in regard to themselves, should be incompatible with the general order

of society ; that when a member of the association should make himself known to another, he might look to that other for special favor, whether it was to be dispensed at the polls of an election, from the jury box, or from the bench. *Suppose* that the members of this association were bound to screen each other, as far as in their power, from all evil by concealment or by more active exertions, to relieve them from all dangers and difficulties, however they might arise from demerit ; *suppose* that all these obligations were to be imposed with awful religious ceremonies, and with sanguinary and horrible penalties, of which each member should consider himself pledged to be the executor ; *suppose* this institution to have many grades, and that, at every advance, there are new ceremonies, new oaths, and new penalties, the highest differing from the lowest only in grossness of absurdity, and impiety of imprecation ; and *suppose*, that the members of this new institution, decorated themselves with the trappings of royalty, and bestowed on each sacerdotal, aristocratic, and even royal titles ; who would hesitate to say that it would be profane and inconsistent with our religious, moral and political institutions.'

This ungenerous and cowardly mode of accusation, slandering by the aid of ifs and suppositions what he cannot and dare not directly attack, is unworthy the reputation of the author. *I would rather be a traitor, and lie boldly, in a manner becoming treason, than to affect the christian and act the knave.*

What he would fain imply by this language of indirect import, and what others, not belonging to the institution, would naturally infer, injurious to its character, I pronounce, and I pronounce it before Heaven! to be *false and unmerited*.

The obligations of masonry *do not* interfere with any existing duty either to God, our country, or to man. So far from exercising an influence, incompatible with our best interests as citizens and christians, they demand the strictest observance of the laws of our country, and a constant adherence to the principles of divine revelation.

If you would have the testimony of another, upon this important truth, hear the words of one who is known to be eminent for his christian virtue and piety, and who has been engaged for many years in the sacred cause of religion. I mean the Rev. Amos Dewey of West Rutland, Vt.

‘I am willing’ says Mr Dewey, to say openly and publicly that *I do esteem the principles of masonry* as worthy the attention of any man; and there is nothing in the obligations of the institution, nor in the ceremonies, which is inconsistent with the christian and ministerial character. And while I have for years absented myself almost wholly from the communications of the fraternity, on purpose to ease the feelings of those, whose minds were prejudiced against it, I do still feel myself bound to assert, that I regard the anti-masonic excitement which is now agi-

tating many portions of the civil and christian community, *as one of the greatest curses which ever visited our land!*'

I have yet to notice another portion of this letter, which is no less remarkable for its absurdity than for its impudence.

'I have known many persons,' he writes, 'whose brains have been turned by their elevation from humble occupations to royal titles and imaginary thrones. Indeed I have never known a very great mason, who was not a very great fool. I beg to be understood, I do not mean by very great masons, those who have stood highest in the estimation of the craft, and who have attained the highest masonic honors. I do not forget the names of Washington, Warren, Lafayette, Franklin, Robert R. Livingston, Jackson and Marshal, are justly the boast of the fraternity ; nor is it possible that I should ever forget that I have seen many venerated clergymen, sanctifying by their presence and their prayers, the labors, as well as the refreshments of a lodge. But I mean by great masons, those who are proud of their pompous titles ; who are fond of decorations ; who persuade themselves that the affairs of the world turn upon masonry ; that without it, society could hardly exist, or if it did, would be deprived of its fairest ornament, and most beneficial arrangement.'

Amounting to just this,—*that if a fool happens to be made a mason, he necessarily makes a very great one.*

*And the greatest fool he denominates the most distinguished member, saying, at the same time, he did not mean what he said, for remembering (blessed memory!) the names of Washington, Lafayette, and others, and being admonished by the fact, that our greatest men had been our greatest masons, he simply intended to say that he never knew a very 'great fool,' who was a mason, who was not in masonry, as in every thing else, a very great fool. He is guilty, either of this most profound logic, or of calling Washington, Franklin, and Lafayette, 'very great fools.'*

But why was it necessary to pervert the meaning of words in order to convey to the world his *opinion* of the members of the Institution, unless it were to bring its character into disrepute, by excepting men whom he dare not call fools, to gain the apparent privilege of employing the sweeping expression 'that a very great mason is a very great fool.'

Anti-masonic writers, pretend to remember with feelings of respect and veneration, the distinguished members of our institution. They '*do not forget* that Washington was of our order,' they '*do not forget*, that Franklin, Warren, Lafayette, Gridley, and Clinton were of our order'—Good Heaven! what evidence is there that they '*do not forget?*' Do they not revile what Washington considered was designed 'to promote the happiness of the human race,' and encouraged, by establishing lodges in the tented field? Do they not ridicule that

institution in which our illustrious Franklin was actively engaged, and, according to the records of the Grand Lodge, was the most constant and punctual member ever known in this country? Do they not cry 'murder' and 'treason' against that institution of which Lafayette said, 'from its harmony and respectability throughout this country it might well be regarded as affording an important pillar of support and union to its free institutions, and happy form of government?'

Having these examples, and many others of the same character and weight constantly before them, of what avail are these exceptions? Is he less a murderer who speaks with a smile, before he stabs? *If they honor so much these men, whose names they utter with such profound respect, heaven grant they may also soon be brought to honor their principles.*

Claiming that candor which is due from one man to another, and the exercise of that reason which is naturally dictated by self-respect, I appeal to those who are not of our order.

Do you object to the principles of masonry? they are the principles contained in the book of God. Do you object to masonic obligations? they are but vows to heaven, that we will faithfully answer the requirements of justice, charity, and benevolence. Do you dislike our forms and ceremonies? we are bound to preserve them unchanged, for the security of our privileges as masons, and against the intrusion of im-

postors. Do you object to our badges and jewels? they are but the keys to our treasures, and masonic emblems of duty. Do you object to the elegance of our halls, or the richness of our dresses? operating upon the associating principle of the mind, they have a tendency to give a pleasing character to the exercise of the christian virtues. Do you object against the secrets of the institution? first, know the secrets and their use, and then you would see the importance of preserving them. Do you object to its charity being confined to its members? Would you have us, by engaging to do too much, be able to do nothing? Is it not sufficient to silence this objection, forever, that there is not, on the face of the habitable globe, an institution (save that of christianity) dispensing one hundredth part so much for the relief and happiness of man? And aside from this, are not your masonic neighbors as liberal to the contribution box as you are? Shame, shame, on this unfortunate disposition to envy! And, 'though last, not least' do our fairer friends complain that they are debarred the privileges of initiation? the duties, peculiar to every station to which you are liable to be called, render it inexpedient for yourselves and the institution. Be assured, however, could you but know the masonic provision for your protection, reputation, and happiness, your characteristic perseverance would induce your fathers, brothers, husbands, and friends to entitle themselves to the knowledge of masonry, to study its principles and practise them.

In the language of another, ‘I would ask you my auditors, for I address those capable of judging, whether it is not in your opinion more probable that these enemies of masonry, who are now so furious, in this moment of excitement, are wrong, *absolutely wrong*, in their conjectures, suspicions and denunciations, than that so many great and good men, patriots, christians, philosophers, statesmen and scholars, should have attempted to deceive the world through so many ages and nations, and that too, without any possible object? Could saints, and cardinals, kings, bishops, philosophers, republicans, philanthropists, and men of good, strong common sense in every walk of life, from the humblest to the most elevated, be wrong, be wicked, traitorous, and murderous, and the sagacious never yet have found it out, until within two years past? And then the discovery be made by those who never were known for having discovered any thing else.’

That the *tyrant* should condemn masonry, for its equalizing power; that the *bigot* should decry it heresy and treason, for its liberal influence; that the *bad* should revile it for its moral corrections and restraints; that the *superstitious* should fear it, from a perverted construction of its mysteries, is not strange, as they are all actuated by motives of selfishness and governed by prejudice and passion. But, that honest and good men; men who before have been respected for their charitable and benevolent designs and deeds; men who have been justly

esteemed candid and reasonable in their opinions and judgements, should declare hostility to an Institution, whose grand object is the best good and happiness of the human race, is to me, truly strange and unaccountable.

That they should renounce all connexion with a neighbor, a friend, a brother, or a father, with whom they have passed their days of infancy, shared their sports and privileges, and entered upon the labors and cares of manhood, because he is a member of the oldest and one of the most respectable Institutions in the world ! To be willing to slander and detract from its merits ; to persecute and stigmatize its members, because a few individuals of malicious character, and self condemned perjurers, have set the example !

Could you but see the good mason treading his round of duty, ‘dispensing charity, protecting chastity, and facing the proud in defence of the humble ; kindly sustaining the feeble, guiding the blind ; feeding the hungry and clothing the naked, raising up the trodden down, and being a father to the orphan ; refreshing and informing the stranger, guarding the altar, protecting the government, encouraging wisdom, loving man, and adoring God !’—your sad delusion would be seen, and the tongue, that now gives utterance to malice and reproach, would speak in tones of admiring approbation.

Brethren and Companions, Now that the enemies of our order are in motion against us, the eye of the

world is turned upon our conduct. Be firm, and steadfast ; act in accordance with the masonic principles of charity and forbearance, and remember the worthy example of the venerable Molay, who, before he would turn traitor against an innocent institution of which he was a distinguished member, submitted to death with all its horrors by fire.

If the son of God, holy, pure, and free from all reproach, found traitors to his cause, is it strange that we, full of imperfections and errors, should find men, untrue !

What though the storms of passion and the poisoned breath of slander assail us, we remain unmoved ; storms and darkness may for a while obscure the fair face of day, but,

‘ The sun, brighter bursts from the cloud,  
When the tempest is swept from the sky.’

Be true to yourselves, be faithful to your institution, and you will sustain the principles of justice, and fulfil the commandments of heaven.

## ORDER OF CEREMONIES AT DEDHAM MASS.

JUNE 24, 1829.

At 9 o'clock A. M. a deputation from the M. W. G. Lodge of Massachusetts, assembled at the office of R. W. Br. J. H. Cobb, formed and proceeded, under the direction of R. W. Br. M. *Roulstone*, (accompanied by the Boston Band) to dedicate the new Hall recently erected by Constellation Lodge. The ceremonies of Dedication were as follows: Prayer by R. W. Rev. Benjamin Huntoon—services of Dedication by R. W. D. D. G. Master, Thomas S. Mann, Esq.—concluding prayer by M. E. Rev. Paul Dean. The ceremonies then closed with the following original

## ODE.

TUNE, *Old Hundred*.

To Him who made the earth and skies,  
 And caused the glorious Sun to rise ;  
 To whom the Morning Stars did raise  
 Their voice in joyful songs of praise ;  
 To Him, who called from Darkness, Light,  
 Dispelled the shades of ancient Night ;  
 And now, through all his works displays  
 A theme for Angel's highest praise ;  
 To him who gave us life and breath,  
 And shields us from the shafts of death,  
 Supports and guides us all our days,  
 We'll join our voice in hymns of praise ;  
 And when our days on earth are past,  
 May we all meet in heaven at last ;  
 And all, as one, our voices raise  
 To him in songs of endless praise.

The procession was again formed, and moved to the hotel of Br. Alden, where they were joined by the lodges from Randolph, Stoughton, and Lexington ; and by Representatives of most of the Lodges in the county of Norfolk ; together with a large

number of com. R. A. Masons and Knights' Templars; and though last, not least, by about a hundred and fifty ladies. The procession, amounting to about five hundred, then moved to the First Parish Meeting House, where the services were performed in the following order:

1. Voluntary on the organ.
2. Prayer, by the R. W. Rev. Br. Benjamin Huntoon.
3. Anthem, by the choir, 'O sing unto the Lord,' &c.
4. Select portion of Scripture, by R. W. Rev. Br. Huntoon.
5. Hymn, 'Celestial worlds,' &c.
6. Sermon.
7. Music, by the Band.
8. Address.
9. Prayer, by R. W. D. D. Grand Master, Rev. Mr. Hamilton, of Taunton.
10. Hymn, 'Praise to the Lord,' &c.
11. Music, by the Band.
12. Dismission, 'Lord dismiss us with thy blessing,'
13. Benediction, by the M. E. Rev. Paul Dean.





























(Dec., 1888, 20,000)

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